Youth

Religious Education
EXHIBIT
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DESIGNING A LAND-WIND VEHICLE
FACING A NEW ERA OF SELF-UNDERSTANDING
RECALLING THE DAY BASEBALL DIED

Youth

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the LAND WIND machine

Homework was a breeze—for the sophomore class of the Philadelphia College of Art whose assignment recently was to "design and construct a one- or two-passenger wind, sail-powered vehicle." According to William Pennock, assistant professor in charge of the class, the student teams into which the class was divided had to work as both engineering and art students in order to devise a craft that would perform well *and* look pleasing. Thus the minimum requirements for the vehicles became: wheels which would roll with a minimum of friction, some method of catching the wind, a place to carry the driver, and a structure which would organize and support these functions in a simple, economical manner. Costs ran between $40 and $100 per team. The beach at Wildwood, N.J., became the final testing and judging ground for the three- or four-wheeled vehicles—but the class had forgotten one major factor: the need for nature to provide the power to move their craft. After a long delay, the colorful sails caught a breeze and the graceful vehicles sailed down the beach at speeds up to 25 miles per hour.

Produced and photographed by Joe and Helen Tritsch.

A NEW ERA OF SELF-UNDERSTANDING

BY ROGER SHINN

"Who are you?"

"No, not where do you live. Not what is your profession. Not what kind of car do you drive. But, who are you?"

The human race entered this modern world with some ideas of the self inherited from the past. The first idea is that man is a *thing*. He is an object that moves around in space. According to this theory, people have been compared to marbles or to billiard balls on a table —except that they vary in size and toughness. As they move they bang into each other. The biggest and toughest have the best of it.

But now let's ask how far it helps us in self-understanding to say, "I am a thing. I am a billiard ball." No matter how much you resemble a billiard ball, you are different from it. To say "I am like a billiard ball," may involve a little self-understanding and a lot of misunderstanding.

Alongside this idea of man as a *thing*, the modern world has inherited a second conception of the self. It is the opposite of the first idea in every way. It sees man as a spiritual being, as a soul.

As Socrates describes this idea, in one of Plato's writings, the soul is temporarily and regrettably lodged in a body. The real self is spiritual; somehow it gets located in a material body for a while.

But there are great difficulties with this theory of the person. Surely our human bodies are a source of joy as well as of pain. Something is wrong with a self-understanding that despises or ignores the body. Our bodies are so integral to ourselves that we live in illusion if we pretend that they are not important. The prophets of the Old Testament and Jesus of Nazareth in the New Testament did not blame man's evil ways on his body. They emphasized that human beings, in their wonderful and their dreadful qualities, are both physical and spiritual.

Let us now look at some of the new conceptions that the modern world has developed. The first of these is connected with the scientific hypothesis of organic evolution. To many people the idea of evolution was irreverent and insulting. Some jumped from the hypothesis that man is descended from animals to the claim that man is

nothing but an animal. Gilbert and Sullivan spoofed this idea in a song:

Darwinian Man, though well behaved,
At best is only a monkey shaved!

Just as we learn something true when we understand that we are things, we also learn something when we realize that we are animals. Today psychology students all over the country run experiments with rats—in order to learn about human nature. But the validity of this whole process depends on the assumption that men are like rats. Setting aside all the easy wise cracks, you can always tell the difference between a man and a rat.

The common rat psychology of our times can actually help us to self-understanding at those points where our behavior resembles the rats'. But it deceives us—unless we are careful to recognize the difference between men and rats.

No machine is conscious -- only man!

There is another idea of human nature that has been getting more persuasive in recent years: man is a machine. People have toyed with this idea in the past. Certainly there are mechanisms within the person, for example the reflexes and conditioned reflexes. So, every now and then somebody has argued that the person himself is a machine. Few people took the argument seriously until recently. Then the amazing new computers led many to ask: Just what is the difference between a person and a machine? The computers can solve problems that most of us can't begin to answer, and can solve them far faster than the most skillful men. They have "memories" less tricky than ours. They can predict weather, play checkers, and control the processes on an assembly line. In many ways machines have been getting more human all the time, they are even learning to make mistakes and to have nervous breakdowns.

Take education as an example of what machines can do. Teaching machines can do a lot of work that human teachers once did. What is going to happen as we build machines to teach the machine? Will we eliminate the people, both as teachers and as students? There have been suggestions that machines will learn to reproduce themselves. A lot of people in this world will have something to wonder about if that happens.

A few years ago a specialist was proudly demonstrating one of the great new computers to the press. He showed how it could accomplish many things better than human beings, and he answe

questions about it. As he boasted about the machine, I took some comfort from the fact that the reporters still questioned *him*; the machines were not ready to give their own interviews. Then one of the reporters asked, "Is the machine conscious?" The expert answered, "I don't know what consciousness is." There's the issue. It is in that area of consciousness—of visions, of purposes, of decisions made to achieve chosen goals, of love and sympathy, of self-awareness and concern for others—that our human grandeur lies. Machines can help us in self-understanding; but they can fool us if they lead us to neglect our most *human* qualities.

Freud aids self-understanding, but . . .

Let us look at one further idea of the self, as the modern world has developed it. This idea comes from the great genius, Sigmund Freud, who explored the inner life of man and developed the art of psychoanalysis. Freud has many followers. Some agree with him, others differ on many details. Altogether they have changed the self-understanding of us all. Sometimes it seems that most of the population have become amateur psychiatrists. Even school children are likely to talk about the ego, the superego, and the id; about the libido and Oepidus complexes; about adjustment, aggression, and maturity; about inferiority complexes, repression and inhibitions; about compulsions and psychosomatic problems.

Freud believed that the idea of God is the work of an unhealthy human imagination. In a combination of wishful thinking and fearful thinking, we project onto the universe our imagination of God. Then we worship this illusion or try to make a deal with it so as to escape from the realities of life. Freud's attack upon religion sounds strangely familiar to those who have studied the prophets of the Old Testament. They too say that the people are using foolish imagination; that they take refuge in false ideas of God that enable them to escape from reality. Believers can be grateful that Freud forces them to ask in what ways they use religion as an escape.

Another point of kinship between Freud and the biblical tradition comes in the understanding of how people act and think. We love to think of ourselves as rational beings, but we are less rational than we suppose. Often our reason works in the services of unconscious impulses. We have a great ability to use our reason to deceive ourselves about our real purposes and motives. Freud used clinical methods to discover the importance of the unconscious in our actions.

Psychology can be an escape

All this is, at many points, a scientific vindication of what the Bible saw imaginatively. In the vivid language of the scripture, man thinks not simply with his mind but with his heart and his viscera. He experiences conflicts between his deep, destructive impulses and his more generous purposes. He has an infinite capacity to twist the facts to suit his own desires and to deceive himself. Thus many of the insights of the Bible, of St. Augustine, and of Martin Luther, get their first scientific verification in modern psychology.

I don't mean to say that everything has become harmonious. I say only that the work of Freud and his followers has brought new possibilities for self-understanding, and that these frequently have a peculiar aptness for those of us in the Jewish-Christian traditions.

But self-understanding is never easy. And by this time we have learned that we can misuse psychology, just as we can misuse religion or any other human activity. With the techniques of psychology we can manipulate other people destructively—as Nazi Joseph Goebbels with his Ph.D. in psychology did, or as demagogues and some advertisers in this country do.

Or we can use a few ideas, stolen from psychology to evade ourselves instead of understanding ourselves. We can talk glibly about guilt complexes in order to escape the reality of guilt. We can blame our troubles on the mistakes our parents made in rearing us—instead

of facing the mistakes we are making right now. We can make psychology itself into an illusory answer to all our problems, instead of taking responsibility for ourselves and our behavior. The fault is not in psychology, but in the human person who can make of psychology either an avenue to truth or an escape.

We have been thinking about self-understanding in the modern world. Self-understanding is not easy in any world. Everywhere people are eager to fool us about ourselves and we are eager to be fooled. But self-understanding has its special difficulties in this modern world.

Meet people and you meet yourself!

We have an advantage over the past in the new knowledge and new ideas that come from modern thought—especially from biology and psychology. Let's use these gains that the human race has taken so long to achieve.

But these gains bring with them built-in problems. So let's use them carefully. And let's not forget that, with all we can learn from modern knowledge, we come to self-understanding only as we meet other people, accept responsibility, worship and pray, enjoy life, and enter into commitments. One way to learn about personality is to live as a real person. One way to understand humanity is to be human.

DR. ROGER L. SHINN is Professor of Applied Christianity at Union Theological Seminary and Adjunct Professor of Religion at Columbia University. The above article is excerpted by permission from the script of one of a series of television programs, entitled "Tangled World," hosted by Dr. Shinn and sponsored by the United Church of Christ. A book based on this TV series and bearing the same title has been published by Charles Scribner's Sons, New York.

random REFLECTIONS

sparked by a scene from Zorba the Greek

By WILLIAM T. JOYNER
Portsmouth, Va.

Inside a sanctuary:
holy movements,
the devout activity
of a worshiping throng.
Outside, just beyond the
church:
a life in jeopardy—
a young woman cringing
before the burning eyes
of men who cross
themselves
before cutting throats;
A trembling, helpless creatur
murdered
just beyond the sanctuary
where the all-important
business of worship
proceeds without
interruption.

Timeless act:
worshipers leaving
the sanctuary to defile the root
of tender emotions and holy
dreams—
God's people
adjourning from pious exercise
to murder by indifference,
ridicule,
or rejection
the fragile hopes of little people
Inside a sanctuary:
beauty and serenity,
But just outside the doorway
murder is going on.

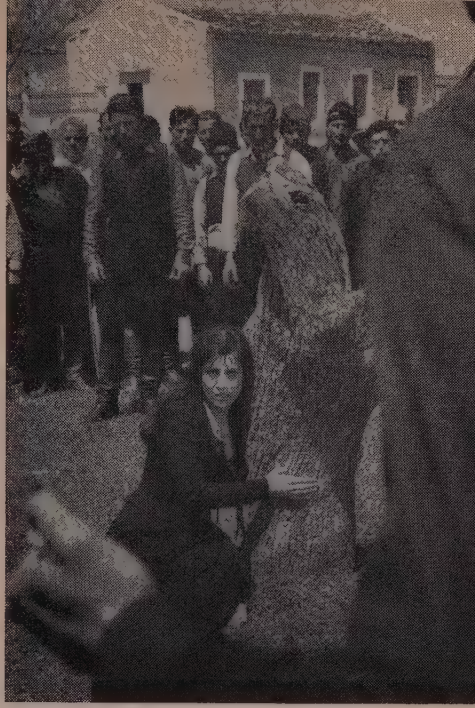
In a nearby home
where domestic frustrations boil,
a life is being bruised,
distorted,
frozen,
by angry shouts
and thoughtless blows.

In a church-going city:
a meeting of "Christian
gentlemen"—
a judge
a businessman
a minister
a lawyer
a local philanthropist
—all of them churchmen.
A meeting to plan recreation
for the neighborhood children
—all of them white.

Chief topic of discussion:
the "black plague"
(Negroes advancing
on lily-white community)
. . . how to keep "them" out:
out of the neighborhood,
out of the recreational center,
especially how to keep
them out of the pool.

"Killers of the Dream"
they have been called,*
these who suffocate
the dreams and emotions of
children
and poison their souls
by preventing contact
with people who are different;
"Killers of the Dream"
meeting to perfect the murder
of small creatures
and afterwards
crossing themselves
with a closing prayer
"In Jesus' name."

Now and then
we mortals pause to worship,
standing in awe before the Holy.
But what use all this,
if we adjourn
to generate and acquiesce to
homicide
just outside the church?



Enraged by the suicide of his son, a Greek villager takes out his revenge upon a fellow villager, in a scene from "Zorba, the Greek."

* *by Lillian Smith in her book by that title.*

"I love it! I don't know what else to say—I just absolutely adore being here at Caroline Mission. I understand ten times as much as I did when I got here and have found innumerable things I don't understand that I never before dreamed existed."

"There are two kinds of workcamps: one kind is where the campers merely work—period. The other kind is where the campers try to build a fellowship through spiritual discussions and meditations. This is the type of work camp we try to have."

"Many people ask, why are you giving up a summer of fun and relaxation to come and give entirely of yourself when there may be no material benefits involved? The three of us try to explain that there is so much to gain by just giving of ourselves."

JOYFUL FRUSTRATION

"WHAT SHALL I DO THIS SUMMER?" is a question that plagues all students every year. But the youth of one church can tell you how they've been helped to answer that question. The authors of the quotes above are part of a group of young people from the Bath United Church of Christ, in Bath, Ohio.

Several years ago, concerned over the increase in juvenile problems and motivated by a desire to find preventive measures, the Bath church decided that it was both necessary and important that the young people assume greater responsibility in the work of the church. They felt this so strongly that they approved a middle-of-the-year budget increase for the employment of a youth director. Then, the minister, Rev. James Stewart, a committee of adults, and Mr. George Rosselot, the new youth director, combined forces, and in no time the young people found themselves actively engaged in the work of the church, doing everything from ushering to visitation.

The first fruits of this project became evident when 27 young people planned and carried out a study trip and work camp to the Delmo Housing

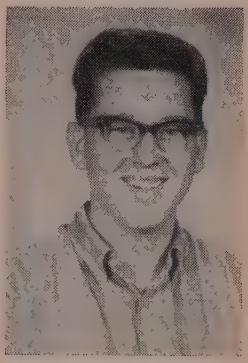
orporation in Lilbourn, Mo. Later that year, durng the Easter vacation, the same group took a pleasre trip to New York City. The young people surised themselves by coming to the unanimous onclusion that the work camp was by far the more ewarding and satisfying of the two experiences. his reaction started a trend that influenced the ctivities of the youth groups from the Bath church rom that time on. "Service to others" became the ey answer to a personal encounter with Christ.

The attitude of "service to others" once again ained momentum in a conversation between Mr. tewart and Mr. Rosselot late one January afteroon. Mr. Stewart suggested the possibility of inolving the young people in summer service projcts. The main draw-back to this, put forth the outh director, was that of money. "With the cost f college it's hard to get college students to give f their time, though I feel they'd very much like to lo so." Perhaps the church could offer token scholrships to replace a portion of their summer earnings or college. An excellent suggestion for the Easter fferings, offered Mr. Stewart.

Once again, enthusiastic adult support was forthoming. Though it was late, the director of the Summer Service Projects was contacted, and applications were received and returned. Youth were elected by a committee of their peers, and the church provided the needed money through offering nd endowment. Two high school students, four ollege students, and one college graduate were hosen to represent the Bath community in all parts f the country as "ambassadors of Christ."

In retrospect, certainly the most amazing thing bout the summer was that something unexpected nd exciting happened to all of the students who articipated in the program. One college student, vho had been preparing to teach physical educaion, is now searching to add either social studies, Christian education, or mission work to his vocaion. Another college student changed from a scienific to a social orientation and has begun to work vith delinquent boys. Another participant has aplied for the Peace Corps and is teaching Bible in n institute for retarded persons near Grove City, Pa.

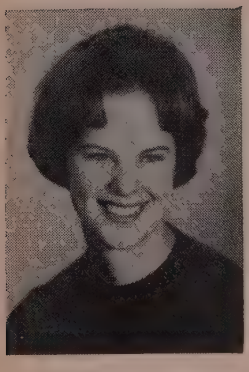
ev. James Stewart, astounded by the results of



JAY BROWN: "Our study hour has been very interesting — we have been asking some very controversial questions."

BETSIE BORN: "These past days have given me feelings of humility, respect, and joy such as I have never had before."

this program, reports: "None of us has been awar until just the last few weeks what really has bee happening to these youth. It appears that the have been alerted to a great variety of needs, th eyes look for more than the ordinary, and their in tiative is beyond the ordinary. Out of this kind o spadework ought to come committed people. The will make a difference wherever they are, and fron among them the Lord will raise up new servants."



NANCY ROBSON: ". . . the North has got to stop having such a holier-than-thou and condescending attitude toward the South."

Miss Nancy Robson, a student at Colorado Col lege, in Colorado Springs, majoring in anthropology has always been interested in people with problems This interest led her to Biloxi, Miss., where she par ticipated in an experience that she will never forget

"The town of Biloxi," in Nancy's own words, "lie along the Mississippi gulf coast, near the Alabam border. It has a permanent population of 35,00 which is augmented by the 30,000 airmen stationed at Keesler Air Force Base, and also by the horde of tourists who invade the nightclubs and resort along the Front Beach area. The railroad track divide the town into two sections, and as you g north from the Front Beach and over the track toward the Back Bay, you begin to notice th change immediately; the homes grow smaller grayer, and shabbier; the number of children jus plain grows, and even the names of restaurants an bars change from the swank Broadwater Beach an Sea and Sirloin to Fisherman's Hangout and Mam Lou's. It is in this part of Biloxi that the Unite Church of Christ Back Bay Mission is located.

"Originally the mission was constructed to serv the children and families of shrimp fishermen, man of whom were out of work as a result of increase automation in competitive ports. For many year the community center and Mission has played a ver important part in the life of the Back Bay area, an many of the programs that it has instigated hav been adopted by the community itself and are sti very successful today. The congregation built u slowly and steadily, until it reached about 50 members. Within three months, however, the con gregation fell from around 500 members to approx mately 20. The events that brought about th change are rather involved, but they all hinge o one issue—integration."

Through her work at the Mission, which consisted f sorting and selling clothes that came to the Mis-n's Thrift Shop, directing a weekly crafts-and-mes session at the Main Street Baptist Church, ancy came face to face with this problem of inte-ration. She tells of her reactions to the Negro hildren with whom she worked:

"It was within this group that I first began to arn some of the heartbreaks of prejudice and egregation. The children were hesitant and unre-ponsive at first—it took a great deal of time before ney really began to trust you and had no fear about oming around. . . . They were hard to understand t first both in speech and in action, but after a few eeks we became close to almost all of them and anted to take them on field trips and to swim-ning areas. It was with great shock, then, that I uddenly found out that there wasn't any place that e could take them."

Living as she did in a Southern community, Nancy also came in contact with the Southern white opulation. This position gave her an intimate wareness of the problems of both groups which at imes left her a little bewildered and confused.

"To the observer, it would seem that the Southern hite is a cruel, insecure, senseless being, but this s not at all true. The whites have been brought up y parents, politicians, and papers into believing nly bad things about the Negro. By the time he is nough of an adult to think for himself the condi-ioning has been accomplished and the impressions ave been made. Suddenly, they are faced with the roblems of the decade, and they feel that it is heir rights that are being stepped on, not those of he Negro."

"There is one great lesson for all of us to learn as he South becomes more prominent in the news to-lay, and that is that the North has got to stop hav-ng such a holier-than-thou attitude toward the outh. If the South is behind the North in progress, their prejudice and violence appears greater than hat of the North, if they seem to be detrimental to he country politically, this should all be under-tood in the light of their past, and attempts to nge some of their ways of life. If the United s is to be a whole country, the North has to

LORI DOWNS: "I guess the most wonderful thing that came out of the camp was the desire on the part of the boys to merge a Negro club with a paleface one."

make much of the effort of its own in removing ou feelings of superiority. And this I feel very strongly because it really hits close to home. My feelin and attitudes toward the South have changed great since I have been down there for the summer, and i was certainly not an easy lesson to learn, since became so close to many of the Southern Negroes.

"Serving others is certainly not all happiness—w used to call it 'joyful frustration,' and the missio certainly has had more than its share of problem during the past year. I got only a small taste of it— being completely torn between the bright, happy affectionate little boy in my Bible school class wh said to me wistfully one day, 'Miss Nancy, then niggers ain't gonna come here and ruin our missio are they?' and the Negro boy who said once "There's no place to swim—I'd give anything to b able to go swimming.' "

RICK WAIDLER: "What these kids really want is a friend and some love."

Lori Downs attends Denison University in Gran ville, Ohio, and is majoring in psychology. Sh plans a career either in social work or elementar education. Lori spent the summer at the Carolin Mission in St. Louis, Mo., supplementing the per manent staff of the mission for its summer pro grams. With two other counselors, she taught 2 pupils in a vacation church school. They spent th month of July at Camp Tambo (*That All May B One*), where they directed two nine-day camps fo juniors and teens.

"My work with the kids is the best part of th whole thing, though sometimes it gets maddenin when you just can't get control, but it's so rewardin seeing a relationship with a kid developing step b step and to find out they've learned something whe you didn't even think they'd been listening."

PAM WAIDLER: "I have never been in a group in which the kids have been so close to each other."

Rick Waidler was majoring in chemistry at th College of Wooster, Wooster, Ohio, but after hi summer experience, he switched his course to socia work and became active in working with delinquen boys. Rick also spent the summer at Caroline Mis sion and found the project rich and rewarding. Hi experiences helped to develop within himself a intense feeling of Christian love, an increased sens of responsibility, and a respect and appreciation fo the thinking of others.

Pam Waidler, a student at Revere High Sch

West Richfield, Ohio, spent part of the summer at Geneva Point Camp, Winnipesaukee, N. H. Geneva Point Camp, originally a conference area, has since been made into a camp through the labor of work campers—high school students. The campers this year built new equipment and repaired the old.

Besides the physical labor, according to Pam, the work camp also involved some mental labor in the form of group discussions and seminars. "Two outstanding topics were 'Baptism' and 'The Trinity,' both of which ended up by each camper meditating and really wondering what he believed. . . . I have never been in a group in which the kids have been so close to each other. . . . Any group needs this aspect of service in their projects. If it is not present, the group becomes complacent and the spirit and enthusiasm will die."

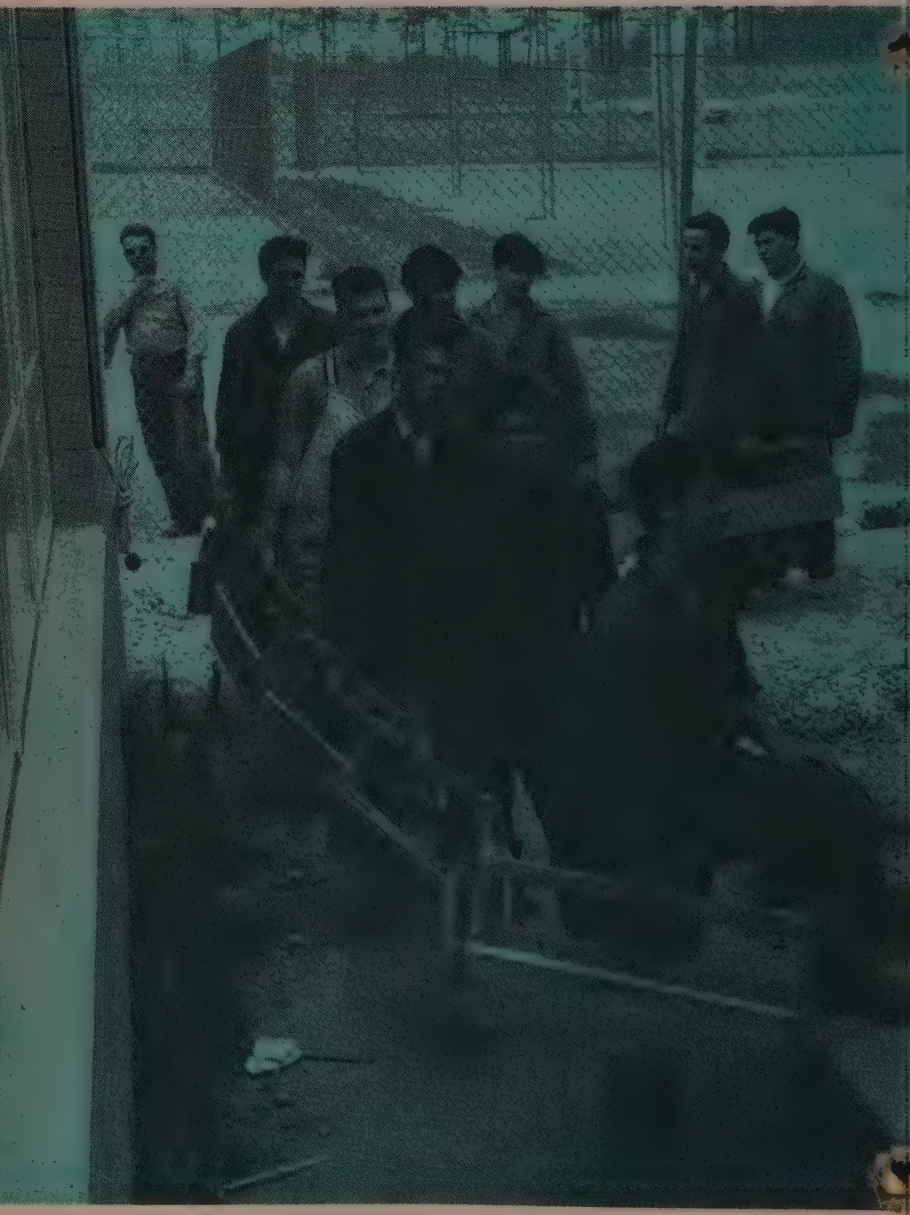
Patricia Raynor, a student at Bowling Green State University majoring in physical education, plans to teach. She spent the summer at Pilgrim Church in Dorchester, Mass. The church is in a low middle class district which has gone downhill due to the migration to the suburbs.

"Having met so many different kinds of people in all situations and all walks of life, I have become a quick judge of character which seems to be almost a necessity to communicate effectively with everyone. . . . I have come in contact with destitute families who don't know where their next meal is coming from, mothers attempting suicide because life has become so much a burden to them, . . . The sheltered life which I have led up to now, closing out all these sordid details, has caused me to feel much grief which the people here have learned to live with. My heart aches to help these people and I do as much as I can, but want to do more. This I have been told is hopeless because it is not often appreciated."

No one can be the same again once he has experienced both the urgent need and the deep joy of serving others. And certainly the youth and adults at the Bath church are finding that there's no better way for a student to spend a summer than to be able to make this personal discovery of Christian fellowship and love.

—PAMELA BROWN

PATRICIA RAYNOR: "There is so much to be done and so little time to do it. . . . The sheltered life I have led up to now . . . has caused me to feel much grief which the people here have learned to live with."



TEEN-AGE CARPENTERS BUILD a HOME

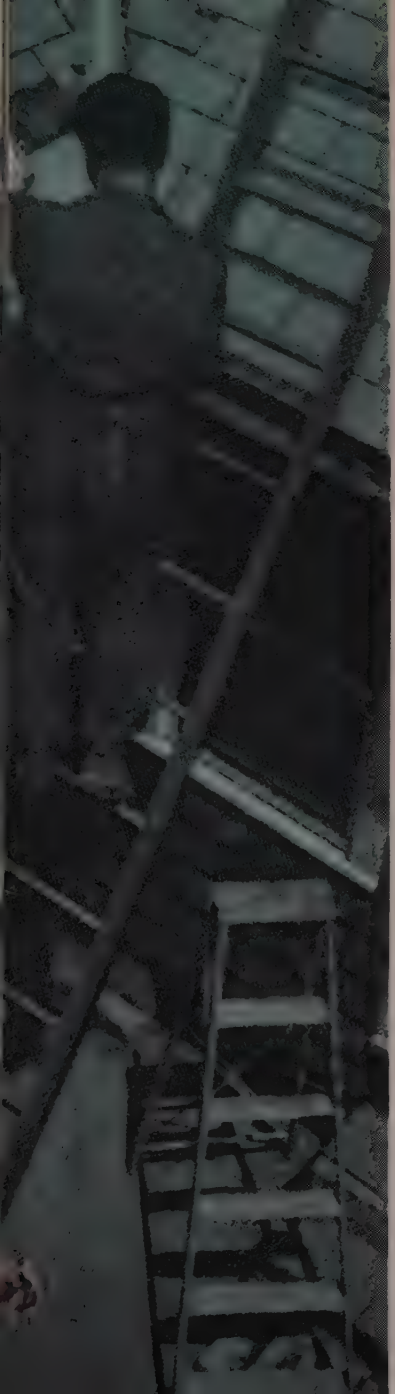
Education on the house, for some two dozen carpentry students at Newfield High School in Selden, N. Y., means building one. According to Richard Walker, building construction teacher, "there is no substitute for doing actual trade operations if we are to develop saleable skills in our students." So, for two years, on land outside the school's shop windows, a five-room, one-and-a-half story Cape Cod home, with attached garage, has been rising. The structure is worth $18,000, and after graduation will be auctioned to the highest bidder, who will cart it away to its permanent site. The owner will be getting quite a house, for the vocational teachers and building inspectors from the town kept a close, deeply interested eye on the project from blueprint to final shingling.

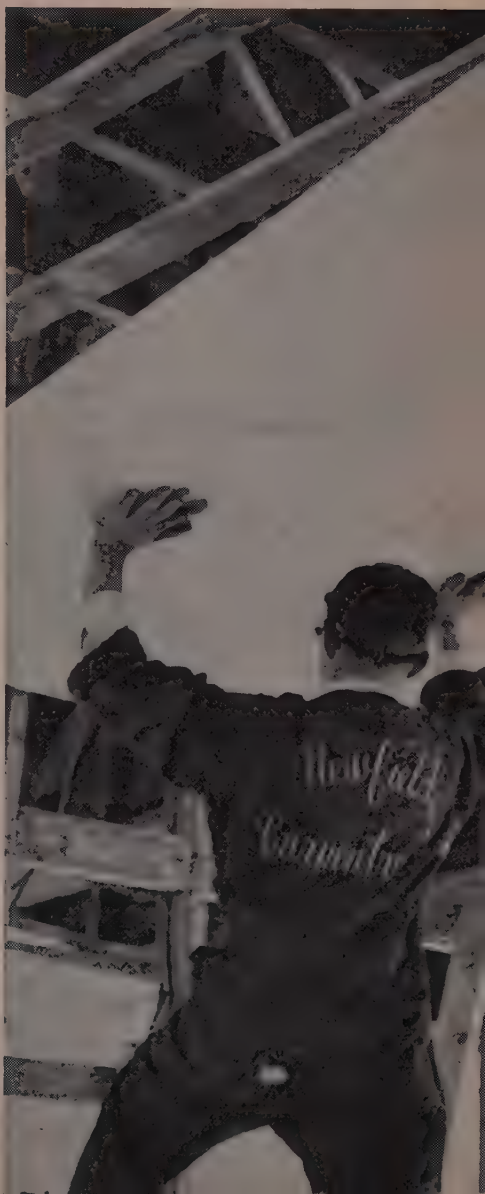
All photos by Three Lions

Students, under supervision of teacher Dick Walker, constructed scale model of hu
before tackling structure. Plans for both were made in mechanical drawing class. S
dents intending to become electricians did all the wiring.

Power tools are utilized in construction of millwork aspects of house, such as stairs, mouldings, and finish work.

Students learn roofing techniques as well as safe practices in construction and use of scaffolds.





Since all students were after "A+'s," the house is filled with the sort of handwork that has virtually disappeared from the building trades. Newfield High has an enrollment of 950 students. Plans call for carpentry classes to construct a house such as this every two years.

the day baseball died

by edgar williams

IT IS THE SPRING OF 1995

The basement door slammed behind M as he took the stairs two at a time.

"Hi, Gramps!" he said. "What's new? Mo got you housecleaning?"

"Yep—business is picking up," Grandp punned, "but I don't mind—once a year. Ho was baseball practice?"

"Only five guys showed up. The coach calle it off. There just isn't enough interest. Grandp I want to ask you a question. Is it true that b fore I was born, people were paid for playin sports?"

"Where did you hear that?" the old man voice rose sharply. "Who said so?"

"Cool it, Gramps. Don't get sore. I heard from a guy in school. His grandfath told him that there used to be tean that got paid, and there we places with thousands of sea where people went to see the play."

The old man sighed. "Oh, w . . . I suppose I should tell yo I'd rather you heard it from m than pick it up in some back alle There used to be a lot of profession sports and they were really something. B they died about 20 years ago—all of the sa illness."

Gramps sorted through a pile of things had been putting in a carton and came up wi an old scrapbook. "I just ran across somethi here while I was cleaning. This will help m show you what happened to baseball."

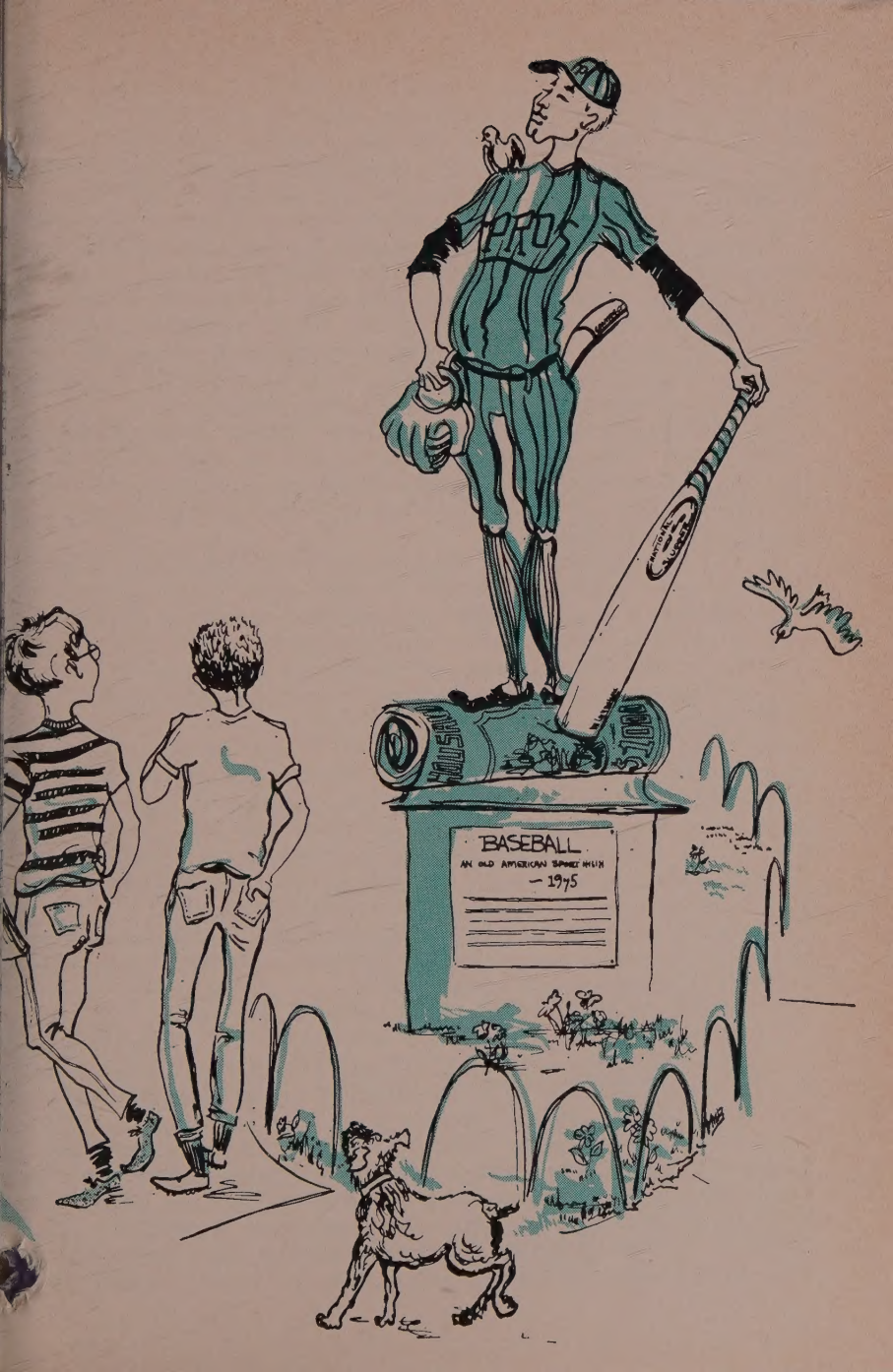
Opening the scrapbook, Gramps said sad "I used to be quite a baseball fan." Mike pull up another carton and they spread the bo out between them.

"It doesn't seem possible it was 30 years ag

Dated 1965, the headlines read:

$100,000 BONUS TO HIGH SCHOOL SEN

MONEY TALKS IN ROOKIE INTERVIE


PROS
BASEBALL
AN OLD AMERICAN SPORT HERE
— 1975

"You see," Gramps explained, "pro teams were out to sign the best play ers they could and so offered fantastic bonuses to students still in hig school to sign contracts. Things were even worse in football where a tea signed two quarterbacks just out of college—one for three years $400,000, and other player for two years for $200,000. The team owne said the boys had signed 'show business contracts with many fringe benefits.

"Not too much later I heard about a scout for the Yankees who saw a ki hit two homers, a double and a single in a high school game:

'You're a fine prospect, son,' the scout said. 'I can't talk business wit you until after you graduate next month, but I can assure you that th Yankees will top any other offer. This is unofficial, of course, but I'd sa we'll be able to give you a $75,000 bonus and guarantee that you won have to spend more than one season in the minor leagues.'

The kid look quizzically at the scout. 'Yeah?' he said, 'What else do I get?

'What else? Why, son, this is the finest package you could be offere Not only will you receive $75,000—maybe we could raise that to sa $90,000—but you will realize the dream of every red-blood American bo namely, to be a Yankee.'

'So who said anything about dreams?' the kid replied. 'Look. When yo raise your offer to $200,000, maybe I'll listen. But, can you guarantee m three bookings a year, at $5,000 per, on the Ed Sullivan Show and th starring role in one movie a year for five years at $100,000 a picture?'

'Of course not,' the scout said. 'That would be ridiculous.'

'Then forget the whole bit. Meet my terms or I go into pro football.'

'But you're rated just an average football player.'

'So what? Those football clubs are out to sign up every high scho player in America as insurance for the future. Two clubs—one in eac league—have made me identical offers: four years in college, a $150,00 contract for two years after I graduate, and those show-business fring benefits: TV shows, movies, personal appearances at supermarkets—th whole bit. And you want me to sign with the Yankees for a paltry $90,00 with no fringe benefits! You work for a cheap outfit, mister.'"

Gramps turned a few more pages in the book. "It didn't take baseba long to realize that it would have to fight fire with fire. These clipping shows what happened next." Mike read:

CHISOX PLAYER TO STAR IN OWN TV SERIES
GUITAR PLAYER SIGNS FOR $450,000 WITH PHILLIES, PLU FEATURED APPEARANCES WITH PHILA. ORCHESTRA
INDIANS' NEILSEN RATINGS DROP—ARE CONSIDERING SIGNING BEACH BOYS
STARTING PITCHER WINS WITH SOLID GOLD UNIFORM

"All this time," Gramps added, "the prices kept rising. The Los Angele Dodgers signed a 17-year-old pitcher from Oregon by giving him $500,000 contract for two years (the money paid in advance) plus a interest in one of Hollywood's major film studios. About 1969 the Ba more Orioles had a big outfielder whom they had landed for $600,000

e toll-collection rights on the Chesapeake Bay Tunnel.

"Late in the season, the Orioles were playing the Yankees in New York. was a tight game, which might decide the winner of the American igue pennant. In the eighth inning, it was this big outfielder's turn to t, but he had disappeared. 'Maybe he's in the clubhouse,' the Baltimore anager said to one of the club's coaches, 'Go take a look.'

'He's in there, all right,' the coach reported. 'But, he's changing into his eet clothes. Seems he got a call from his stockbroker. There's been a tle break in the market and he's going to the broker's office to keep an e on his investments.'

The manager was fuming. 'He can't do this to me!' he exploded.

'Well, he's doing it,' the coach said. 'What can you expect? You pay a llow that kind of money and you have to give him time to look after it. wouldn't risk offending him if I were you. He might get mad and quit— d you couldn't find anyone to replace him at that salary.'

'That's right,' the manager said, looking around for a pinch-hitter. 'I dn't thought of it in that way. We shouldn't be too harsh on the boy. fact, I shall commend him for being so careful about his investments.'

"Well, that brought about the next logical step in developments," Gramps ointed to a headline dated 1972.

CUBS SIGN FIRST BASEMAN AT $750,000
WASHINGTON SENATOR WINS
CONFLICT OF INTEREST SUIT

"Yes," added Gramps—"where before sports were reported in the Sports Entertainment section of a newspaper, they were now carried in the inancial pages.

"Well, everything ended in 1975. To land a 16-year-old second baseman, e New York Mets persuaded the officials of New York City to turn over e deed of Shea Stadium as part payment of his contract. The St. Louis ardinals signed a catcher by giving him Busch Stadium, and the Detroit igers turned over the Tiger Stadium to a 17-year-old shortstop. By the nd of the season, each of the 20 major league parks was the property of me teen ball-player. These kids made a joint investigation of population gures and discovered it would be more profitable to sell the ball parks to eal estate interests than to attempt to keep the parks in operation—besides ey couldn't afford to play ball any more, they were too busy with their nancial business."

There was a long pause as Gramps thumbed nostalgically through his ook. Then he spoke again: "I might as well tell you everything. For the ast 20 years there has been one thing our family hasn't talked about. I as one of those ball club owners who gave his stadium to a young pros- ect. . . . A third baseman I scouted myself. It wasn't so much the loss of e stadium, it was the way that kid played third base. He couldn't have elded a ground ball with a lawn rake. And he batted less than .200. I uld have fired him after two weeks, except that his first day with the m, he fired me."